ijw^lav <xyov, ttXXa Kivovftfvov 7rXi7ftju*Xei>c icai araictwc> iiC ra^cv avro *jyiry€V ac TIJC aVa£tac" God taking &H

that matter, which was, (not then resting, but moving confusedly and disorderly) he brought it into order out of confusion. — Which is no more than if he should have said, God made this world out of an antecedent chaos ; which, as we said before, was the constant tradition of the ancient Pagaus. Now, as to, authority, we may well conclude, that Aristotle was better able to understand both Plato's philosophy and Greek, than any of those junior Platonists, who lived hundreds of years after. And yet we are not quite destitute of other suffrages besides Aristotle's neither; not only Philo, the Jew,[a] but also Plutarch[1]* and At-ticus,* who were both of them Platonic Pagans, voting on this side, besides Alexander Aphrodi-8ius,[d] a judicious Peripatetic. The only objection considerable is from what Plato himself writes in his third and sixth book of Laws ; in the former whereof, Clinias am! the Athenian Hospes dis-^oiirse together after this manner, concerning the original or first beginning of commonwealths :

S* *apffIv* rlva irari $u>/*cv

yvyovsvai 5 p » Al-yiic Si irodff*; AG.

Oi/uat /ulv aTro)(povov

T« icai airccpioCy KCII wv fitralSoXwy Iv r<p rocovrty*. i A©*

; KA. Ovieow *pq.ov yt <w$ajjLt*>£** AQ.

To 8s *awitpov TI K&I* ajuiy^avov ay ctty, KA*

Havt; juci^ <»»v yi. A0. M^v -y^ °^ °

In LHMR>,qaod a«ind«s sit Incorraptibilis, p. 041, oper. In LibrodcAiiioiae Procwat. p. 1013, 1014. torn. it. open A pud Euseb, Prarpar. Evangel, lib. xv.cap. vi.p. 80K Comtneiat. in Iibro» Metaphys. Aristot. p. 181. cd. Latin.